THE INQUIRER

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ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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THE POWER OF THE PRESS

DURING the autumn of this year a special effort is to be made to increase the influence of the nation's weekly religious press. A preliminary notice appears on another page.

Although there are quite a number of religious weeklies, and although in most instances they enjoy loyal and effective circulations in the particular constituency that they serve, few exercise as strong an influence as they ought. The fact is there are many Christian people who do not take any religious weekly. They are therefore never informed concerning contemporary Christian thinking on the living issues of the day. It is to remedy this situation that this special drive is being directed. As a member of the sponsoring newspaper group *The Inquirer* gladly supports and seeks the practical help of Unitarians.

We feel, however, the moment is opportune, not only to stress the value to the Christian community of the religious press, but also to comment upon the nation's press generally.

Concerning Mr. Eden

In recent times there have been few more disgusting episodes in Fleet Street than the recent conduct of several popular newspapers towards the Foreign Secretary.

Political speculation as to who will succeed Sir Winston Churchill when he hands up the seals of office is always an interesting topic for the columnists. Although prevailing evidence does not suggest that Sir Winston is planning to move immediately from Downing Street.

Two newspapers, though, have taken it upon themselves, not only to engage in comment on this matter but also to suggest a large body of Chrisian opinion is against the possibility of Mr. Eden succeeding to the Premiership because he has been involved in divorce proceedings. It is argued that, because of her position as head of the Anglican Church, Her Majesty might be embarrassed if his name should be submitted.

That the Foreign Secretary has been involved in divorce proceedings is, of course, no secret. Neither is the fact that he was the innocent party and that again and again Christian people feel a wide measure of sympathy towards those who find themselves in this position. It is true, of course, there are always both Roman Catholics and Anglo Catholics who take a rigorous attitude towards divorce. They are not wholly representative of Christian opinion. We are sure that the majority of people regardless of what they feel about Mr. Eden's politics, look upon him as a statesman of great integrity, regret that his domesticity has been clouded with unhappiness and sincerely hope that his second marriage may be richly blessed.

To attempt to create the impression, by means of large heavy captions and vigorous comment, that this has become a burning issue and one giving rise to keen discussion everywhere, is to wholly mislead. For newspapers, who in their editorial comment on religious affairs are always ill informed, and who in their news presentation delight in the sordid and sensational, to present themselves as guardians of moral standards is nauseating.

Equally distasteful is the spectacle of the eager competition in which certain newspapers are engaged to outdo one another in publishing stories relating to the private lives of the Duke and Duchess of Windsor, and to all the incidents of the Abdication.

At this distance of time little purpose is served either by retelling the unhappy story or in focussing the searchlight of publicity upon the social life that now surrounds the Duke and Duchess in their exile. As recent events have shown this is a matter where digging up the past leads only to unpleasant controversy, denial and argument.

The tendency for circulation sake to play up to the sensational, to exaggerate and encourage dramatic presentation of the less pleasant aspects of human behaviour is equally to be deprecated.

A Successful Venture

A free press which engages in vigorous comment, which can be relied upon to encourage free discussion, to expose injustice and champion wrongs, is a vital instrument in a democratic community. But democracy is not well served when persistently there is unfair comment, one sided presentation coupled with a vulgar and sensational emphasis. The attacks made on the British Council—two hundred and sixty in four years—by one group of newspapers is indicative of what we mean.

The argument that a newspaper cannot reach an adequate circulation figure necessary for success without adopting these miserable means just does not hold. The recent death of Lord Camrose serves as a useful reminder in this connection. Under his direction and competent guidance *The Daily Telegraph* advanced within a few years from that of a newspaper with a small circulation of less than two hundred thousand to that of a national daily commanding an average sale of one million and fifty-four thousand copies. This was achieved without any lowering of standards, without pandering to what Fleet Street calls "human interest" and without stunt campaigns and cheap slogans.

Christian people have a responsibility in this matter. It is to see that they set a good example by supporting only those organs of opinion, both daily and weekly, which have a real regard for clean and honest standards in journalism.

It is said that the British Press is one of which the nation can be proud, that it is clean and free from corruption; that it is in every way superior to the press of other countries. To admit this in no way weakens our contention that it might still be considerably better. Fleet Street, no less than the individual citizen, must realize that freedom involves responsibility. An irresponsible press is a dangerous press.

Unitarians and Free Christians, by exercising careful discrimination when buying their newspaper, especially their Sunday newspaper, can render useful service in helping to achieve higher standards in contemporary journalism.

A.P.

HUMANIST INVASION IN AMERICA

By Basil Viney

IN previous articles I have drawn attention to the contrast between the Unitarian Churches in New England, predominantly Christocentric in outlook, and those in California, where humanism is the outstanding influence. My experience was very limited; but judging from two little books recently issued by the Beacon Press **Humanism as the Next Step*, by Lloyd and Mary Morain, and *†A Pocket Guide Unitarianism*, by various authors, it would appear that most of the Unitarian Churches in the States are quite definitely either to the theological left or right of those in Britain. They are either more traditional or more unconventional.

To the British Unitarian it is rather disquieting to find the first named of these books coming from the Beacon Press. Not because it is humanistic, but because of the brand of humanism it illustrates. The authors are husband and wife. The husband is the president of the American Humanist Association, and writes of Humanism as an international movement both within and without all the Liberal Churches. It is, on his showing quite indistinguishable from the movements long known in this country as Ethical and Rationalism. Claiming to be indifferent and impartial about matters metaphysical, the authors are no more so than Compte, and their partiality is sometimes revealed with a delightful and apparently unconscious naïveté. Thus "most humanists are agnostic though some are atheists." (Are none theists?). "Most humanists are agnostics, for they neither affirm nor categorically deny the existence of God." (Note position of adverb!). Sometimes they skirt uncommonly near the demoded "scientific materialism of Haeckle. Men are, in every respect, a part of nature. They are a natural product of the evolutionary process." What exactly does that mean? Again, "the radical separation of either the world or the individual into matter and spirit" is "befuddling." To some of us it is the denial of the obvious distinction that befuddles. And we are certainly befuddled when we read on one page that our lives are "closely woven into the whole universe" and on another that our purposes "are not linked up with any great purposes of the universe as a whole"! God conceived as the Holy indwelling Spirit goes the way of God conceived as the Father or Creator. "It is becoming more and more unnecessary to explain our best thought and feeling as the result of an inner light." And "there just does not seem to be any evidence of, or need for, an immaterial soul." Well, well. Perhaps that is because "ideas of . . . the ideal, immortality, and deity are considered rather unimportant, and are seldom discussed"!

So much for what the humanists, or perhaps I should rather say, the Morains, do not believe. Let us see what they do believe.—"The supreme value is the individual human being. Each person, of whatever race or condition, is of equal worth." Splendid. But how do you feel so sure, when you declare that "moral codes are made by men" and are so contemptuous of the ideal by which alone those moral codes are to be judged, and towards which by means of the inner light they increasingly approximate?

Now while fully admitting that many a non-theist may be far better a man than many a theist, while gladly agreeing that atheists and theists should meet together in discussion circles and in very good secular cause, I find it difficult to see how they can worship together.

I turn now to the other little book, which contains seven essays, all good, mostly by theists; those by Harry Meserve on *Religion Without Dogma*, by Jacob Trapp on *Differing Accents*, by Homer Jack on *Action for Social Betterment*, and by Harry Scholefield on *The Building of a Free Church*, are excellent. From the last named of these I learn that as long ago as the fifties of the last century the question of the relative merits of our two principles of faith and freedom was a burning one, and that Jabez Sunderland wrote that, "Those of us who believe Unitarianism to be Christianity, who believe that to move it off its theistic basis is to seal its fate as a religious movement, would be sinning if we remained silent longer . . . Shall our pastorates be open to known disbelievers in Christian theism?" I cannot but echo his words, though I would not insist on the Christianity.

There are non-theists who are much nearer to theism than to the Morain brand of humanism. There are the Buddhists, who are quite definitely non-materialistic; who affirm the spirituality and the morality of the universal order; and who could say, with the theistic Browning, "on the earth the broken arcs, in the heaven a perfect round." Many of the best scholars are now assured that Nirvana is not annihilation.

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And there are theists who dislike the word God because of its traditonal connotations, and who prefer to call the supreme being the Oversoul (with Emerson). Dr. Charles Park tells us that there are humanists who "will speak freely of *Creative Intelligence, Uncaused Cause*, or *The Power not ourselves that Makes for Righteousness*" but who will not use the word God because they "will not run the risk of being mistaken . . . for Fundamentalists . . . who still think of God as . . . the benign Old Gentleman. . . ." (Is the Fundamentalist's God benign?) But seriously, that sort of humanism is something with which we need have no quarrel.

I am reminded of the man I met in one of our Californian churches who was rather surprised that I should have reintroduced the Lord's prayer into the service, but who went on to assure me that he had nothing against it, in fact he liked it, and had rather missed it; his only quarrel with me was about the name. "Why do you call it the Lord's prayer?" he asked me. "You don't call Jesus 'The Lord'." I had no answer to that one!

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But I met the other sort of humanism in California too. I had made some reference to spiritualism in a sermon, and was afterwards accosted by an argumentative woman who assured me with engaging frankness that "people who are interested in psychical research ought to see a psycho-analyst"!

As I put these books down, and reflected again about my visit to the States, I asked myself, not for the first time, "why is the Unitarian movement so successful there than here?" I can think of many answers. There is no State Church. There is far more money about, and, therefore, no shortage of ministers. There is also a greater readiness to consider the social, political and international implications of our faith. And here I must regretfully admit that some of the most radical of American Unitarians are humanists, and some of the most Christocentric politically reactionary. Apparently, even our faith sometimes deters from the practical action it should inspire. But I cannot see how humanism of the Morain sort can possibly help; and one is glad to hear that it is a declining factor.

RELIGIOUS LIBERALISM IN FRANCE TO-DAY

By Kenneth Twinn

(based on two articles by Dr. Georges Marchal, Paris)

PROTESTANTISM plays a very paradoxical part in France, a fact which it is not easy for predominantly Protestant countries to realize. On the one hand, it constitutes a small minority (barely one million out of forty-two millions of population), but on the other, it has exercised a quite disproportionate influence in the social and intellectual life of the nation, so much so that some Catholic polemic has spoken of the "Protestant peril," and there are a great many Protestants in the universities and liberal professions in comparison with their number in the whole country. In the same way, liberal Protestantism is a minority within a minority and yet has exercised a profound and, in some respects, creative influence on the whole body of French Protestantism during the past hundred years.

The seeds of liberal Protestantism were sown at the beginning of the last century by Samuel Vincent and Athanas Coquerel, snr., who, passing equally beyond dogmatism and rationalism, insisted upon the importance of the inner life in religion. Later, Auguste Sabatier stressed the symbolic character of our knowledge of God, that is, we may experience God fully but can express that experience only in images and human symbols; while Eugène Ménégos emphasized the importance of the deep faith which doctrines and dogmas but imperfectly translate. The latter, then, have only a relative and not absolute value. Finally, Albert Schweitzer, though writing in German, has given a further impetus by his New Testament studies, his re-interpretation of the New Testament expectation of the coming of God's Kingdom ("eschatology"), his exposition of ethics ("Reverence for Life") and his consideration of the problem of civilization. Mention should also be made of the purely academic contributions of Adolphe Lods and Maurice Goguel in Old and New Testament scholarship respectively, and also of the preaching of Wilfred Monod and Charles Wagner, who did much to spread liberal ideas. Within the church, however, the Synod of 1872 made the ecclesiastical predominance of orthodoxy secure and lead to a schism which was nevertheless reversed in 1938.

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In the inter-war period of this century, French Protestantism trod the same road as other countries, towards "neo-orthodoxy," and liberalism suffered a decline. It was due partly to the same reasons. Liberal thought has retreated generally before the extraordinary practical success of totalitarianism, which, in its exaltation of order and obedience as the efficient condition of service, militates against the liberal spirit. The nineteenth century moved in the direction of liberalism, the twentieth has moved in the direction of authority. So likewise in religion, the movement is towards the idea of the church. While the nineteenth century theologians spoke of the Gospel, the neo-orthodox speak of the church, the collective and communal manifestation of religious feeling. Of course, much is legitimate in this movement: it is the disproportionate importance given to these things and the kind of spirit engendered to which exception can be taken. The second reason is the normal pendulum-swing of thought, not, of course, of the deep eternal truths of faith but of the doctrinal expressions and institutional forms of faith. The third is the essential conservatism of the church, in which nonconformist movements have always lead a difficult and suspect existence, for even when liberal leaders have exercised the greatest influence, their ecclesiastical position has always been defensive. To these general reasons must be added the abnormal loss by death of many liberal thinkers, professors and writers during the second world war, leaving a great void, and a general intellectual and spiritual lassitude which perhaps understandably followed such a glorious phalanx of scholars and thinkers as those of the immediate past.

Nevertheless, Prof. E. Léonard, the writer on French Protestantism, has repeatedly pointed—and all the more significantly since he belongs to the theological "right"—to an undeniable renewal of liberalism. "This renewal (*History of Protestantism*, 1950) is to the credit of Albert Schweitzer, president of honour of the French branch of the International Association" (i.e. for Liberal Christianity and Religious Freedom, I.A.R.F.), and in his further book, *The French Protestant*, 1953, he again declares, "Liberalism has just been reaffirmed. Some have been rather hasty in declaring it defunct, but to-day it is seeing a definite re-awakening." These encouraging statements indicate, therefore, that pessimism is not justified, though French liberal Christianity faces a great difficulty within the church and a great duty towards theology and the spiritual life.

With regard to the ecclesiastical difficulty, the healing of the schism in 1938, though universally desired for the sake of solidarity, has been made at the price of compromise, loss of autonomy and a greater share on the part of liberals of the general financial burden of the Protestant Reformed Church. This solidarity is necessary for the minority church that Protestantism is in France, but as a consequence the position of liberalism within it is less clear-cut.

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The theological and spiritual task is seen in the following wise. An ecclesiastical union should leave its members free theologically, unless it is to lead to a barren conformity. The rise of neo-orthodoxy has meant that liberal ministers within the national Protestant Church feel very isolated and powerless, since the university faculties are overwhelmingly anti-liberal, and the oecumenical movement has changed its character from that envisaged by its founders, like Nathan Söderblom, to a more traditionalist one. To combat this, the Liberal Association was formed in 1949. Consisting of lay people as well as the ministers, it does not seek to be a "liberal" church within the French Reformed Church—there has already existed a "Calvinist Society" for some time—but to maintain a form of thought and spiritual life which is threatened by the general tendencies of our time. It seeks to further, instead of authoritarianism, the virtue of generosity. Protestantism has always had its conservative and its reforming sides. So the Association seeks to keep alive the great idea of the Church "semper reformanda," ever ripe for reform, according to the norms of Scripture and the inspiration of the spirit. An immense intellectual, mystical and social effort is demanded: French liberals see in it the will of God for the church and man to-day, and desire to lend their humble but joyous service to this Will.

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This task is bound up with the need for works of systematic theology, as important as those of Sabatier and Harnack, and these are lacking in France to-day. Or rather, there is a need for a new synthesis on the basis of the works of the past which are still fertile. Schweitzer has contributed much to what should now be called neo-liberalism, but he has not so far elaborated a doctrinal system, dealing with the great themes of Christian faith. Werner, of Bern, has published a still uncompleted work in German, which therefore is hardly accessible to the French public. Nevertheless, the considerable work which is being done in Switzerland is gradually being introduced into France. The following are briefly the themes which are being developed.

1. The fundamental affirmation of mysticism as the origin and support of all religious values. This mysticism points to a type of knowledge and communion between God, man and the cosmos. (This is treated in the works of Schweitzer.)

2. The affirmation of the organic relationship between mysticism and ethics, the latter being the outcome and proof of the former on the plane of human relations, i.e., love (New Testament "Agape").

3. The affirmation of the part played by image and symbol in the expression of faith. The idea of myth is deepened to avoid the double danger of mythology, to which

"orthodoxy" is prone, and idealism, to which "liberalism" is prone. The role of the confession of faith is to be representative and instructional, not normative: a doctrinal image or symbol in the full sense of the words. All doctrines must be generally interpreted from this point of view.

4. The affirmation of the universal revelation of God, realized supremely in the Bible. The false duality established by traditional theology in the realm of values is to be rejected. "Nature also is a grace" (St. Bonaventure).

5. The affirmation of freedom within the church community. This freedom, the fruit of grace and spiritual discipline, allows the governmental and sociological conception of unity to be transcended. Oecumenicalism (i.e., interdenominational collaboration) is not a spiritual minimum but a maximum.

6. The affirmation of "perpetual judgment" ("eschatology"), reminding man that he is at every moment on the edge of eternity and that the best is yet to be.

7. The affirmation that Christianity is a religion of personality within community. Faith should lead to the search for the "city of justice." The problem of civilization is a duty considered in the light of the Kingdom of God.

While this is really nothing new, it is an attempt to reformulate in the appropriate setting of the present day.

COMMENT

Trouble at the I.L.O.

THE trouble that has arisen at the I.L.O. on account of the ambiguous positions of the "employers'" and "workers'" representatives in a Communist state, is not a new one, although it has been brought to a head on account of the larger number of countries from behind the Iron Curtain now represented in the organization. The organization of the I.L.O. provides for representatives of governments, workers and employers, but in a Communist state the second and third groups are also necessarily government representatives. A similar difficulty arose under Fascism before the late war. The workers' groups at one General Conference of the I.L.O. challenged the right of the Fascist workers' delegate to be present, on the ground that he did not represent a workers' body, but a mixed body, including employers. The employers' and Governments' representatives, however rejected this view, and the right of the Fascist corporations to represent Italian labour was admitted.

Under Communism, however the independence of the "workers" and "employers" does not exist, and all three representatives of the Iron Curtain countries are really Government representatives. Except for the fact that the present rules of the I.L.O. assume a tripartite division of the delegates, there seems no reason why the rules could not be altered to meet the present position. This assumes, of course, that those countries are really enthusiastic for the work of the I.L.O., and are not participating simply in order to wreck it. The proved existence of forced labour under Communism also makes the position difficult, but certainly the position accorded to the Communist delegates of being allowed to speak but not to vote, was so anomalous that the late news that this challege to the credentials of the employers' and workers' delegates from Communist countries was defeated, is hardly regrettable. Some of their opponents, in view of the narrowness of the voting, are speaking of "a great moral victory." This sort of talk will not, I hope, persist, for it would be a thousand pities if the I.L.O. became one more forum for ideological strife.

Crichel Down

THE first Lord Wedgwood, "the last of the Radicals," used to say that the chief function of Parliament is not to legislate, but to control the Executive. That is a view that seems to belong to the 17th or 18th centuries rather than to the present time; and it seems to overlook the enormous amount of legislation that is called for by the complexity of modern society. It does not follow, however that the function of Parliament in controlling the Executive is negligible; and the Report on the Crichel Down transaction is a reminder of its necessity. Even before the late war there were from time to time complaints that the Executive, with its instruments, the Civil Service, was apt to encroach upon individual liberties, and during the war-time and necessity often called for methods that were otherwise open to question.

The Crichel Down case is remarkable for the enormous number of engagements and functionaries involved and for the utterly inadequate regard for the rights of individuals shown by members of the Civil Service. Even the most exalted Civil Servant, however, has to remember that administrative actions are the decisions of the Minister, who cannot repudiate them. "They are," says Sir Ivor Jennings in *The Queen's Government*, "the decisions of Her Majesty's Government, capable of causing as much political difficulty as those of the Minister or the Cabinet. The Minister and his colleagues must be able to defend them in the House of Commons, to justify them to their party organizations, and to persuade the electors that they are not harmful." Lord Wedgwood believed that this function has been taken over and carried out by the Press; but the Crichel Down Report is a reminder to all concerned that Parliament has the function of criticism of executive arts that cannot safely be left to any external body. The truth has been brought to light in this case because Commander Marten, who was chiefly concerned, did not take official snubs lying down; but the utmost vigilance is necessary to see that such actions do not become second nature to the Civil Service.

The Last Words

I HAVE been reading a good deal lately about the impact of 19th century rationalism upon the closed academic citadels of acadamic orthodoxy in the great universities. One person who interested me particularly was the Evangelical wife of a sedentary College Head, who had some of the qualities that have made Mrs. Proudie famous. She sent her husband on one occasion to a college meeting with strict instructions not to grant a chaplaincy, in the gift of the college, to F. D. Maurice, since he was known to have lax views on Eternal Punishment. The younger members, guessing the source of the objection, pressed for particulars; but the Head, without his home support, could not carry on the fight, and Maurice was appointed. When this Head was in his last illness, his wife found it difficult to get him into a proper frame of mind. "I don't know why it is," she complained, "but I can't get poor dear Charles to take any interest in the arrangements for his funeral." Listening for "last words" that would suggest a proper state of mind, she was startled to hear: "You will let the undergraduates have some of the old sherry"; and that was the end. Horrified, she called for a post-mortem, and was delighted when the surgeons said there was evidence that his mind had become unhinged at the end: "Clearly not responsible! Clearly not responsible!" she gasped. Evidently the lady's teaching had failed elsewhere, for I remember that her daughter, then a very old lady, used, some years ago, to attend regularly social functions connected with Manchester College.

How much better it would be if we could all get into our minds the teaching about death that is given so finely in some words of Rabindranath Tagore that appear as readings in the *Book of Occasional Services*, published by the Lindsey Press, which tell that just as the infant, opening his eyes for the first time on the world, finds that he is no stranger, but is enveloped by his mother's love. "Even so, in death, the same unknown will appear as ever known to me, and because I love this life I know I shall love death as well." We need not fight with all our strength against that tendency of orthodox Christianity, although nothing is known of the life beyond the grave, to invest it with strangeness and horror. The future is unknown, but if God be our Father, then it cannot be strange or frightening.

Commentator.

BEETHOVEN

By Henry S. Jenkinson

A MORE single-minded, hard-working genius than Beethoven there never was. He was intensely religious (though not an orthodox Churchman) and regarded nature and his art as revelations. "Music is a more lofty revelation than all wisdom and philosophy," he said, and although most of his life he enjoyed good food, drink, the society of his friends and of beautiful women, wit and hearty laughter, he allowed nothing to turn him from his goal. If he was engaged in the composition of a big work, he would disappear for some time so that he could become completely engrossed in his task. Later in his life he became stone deaf, resigned himself to life without a wife (although intensely alive and vital) and withdrew from society and produced his mature works.

He had reached the goal which neither the world nor ill-health could prevent his attaining. This goal—this supreme achievement in terms of mature musical compositions, consists of the 9th Symphony, the Mass in D, the last five Piano Sonatas and the last five Quartets. I think it is about time we began to get to know these works as well as we know the Moonlight Sonata and the 5th Symphony, for Beethoven died a century and a quarter ago.

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Beethoven said of his earlier works, "there is plenty of feeling there but little art." The feeling is certainly there, but he had not yet developed the necessary technique; he was using the stereotyped sonata form of Mozart and Haydn to express power, human emotions and his sense of the universe, and the effect is one of squareness at times. In 1817, ten years before he died he said, "now I know how to compose," and not only was the form developed as a suitable skeleton for his ideas but the ideas had developed too.

He had the broad and lofty forehead of a Rembrandt and an Einstein, with eyes that were intensely alive. He, like Einstein, took long, lonely country walks. Einstein plays the violin like a professional, and although a scientist, has advanced into the realms of intuition and inspiration where science meets art. To understand Beethoven you must be one who accepts that life is a tragedy, and that from tragedy can come the greatest joy. Einstein, when he first heard Beethoven's symphonies said that he then realized that there is a God.

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The composers who followed Beethoven took little bits of him and developed them, but not a single composer could carry on where the last quartet left off, because they were not great enough. Perhaps one day there will be a composer with a big enough soul to grapple with Beethoven's problems, but first let us listen to Beethoven and see if we can understand him.

No one really understands what music is any more than he knows what electricity is. Schopenhauer, the German philosopher, said: "if we look at one of Beethoven's symphonies we shall see the greatest confusion, at the bottom of which is nevertheless the most perfect order, the most violent strife that in the next moment grows into loveliest concord: it is a true and complete image of the essential nature of the world that rolls on in the immeasurable complication of countless shapes, and supports itself by constant destruction. At the same time all human passions and emotions speak from this symphony: joy, sorrow, love, hate, fright, hope, etc., in countless gradations, all however, as it were, in the abstract only, and without any particularity; it is mere form without materials, a mere spirit world without matter." At another place Schopenhauer said, "music represents the metaphysics of all that is physical in the world, the thing which lies behind all appearance. Accordingly, one might call the world embodied music."

You remember when the Holy Ghost came to the disciples: they became inspired, there were tongues of fire, and these uneducated men could speak several languages. There is no doubt about it that every now and then men are inspired—exalted in spirit—by what used to be called the Prophets and now Geniuses. Beethoven had this "Divine Fire," and the ability to put it down on paper. Many years ago I casually opened a huge book entitled "Mysticism" and read these words: "Beethoven heard the very voice of Reality and little of it escaped when he translated it for our ears."

Beethoven said, "Whoever understands my music will henceforth be free of the misery of the world." He is acknowledged as one of the greatest men who have ever lived, and those who understand the language and revelation of music should listen to the mature Beethoven, and they will then realize what rapture can spring from this tragic world—not by the ostrich-like avoidance of tragedy, but by brave acceptance and by passion-driven will.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Unitarians and Immortality

SIR,—Some acknowledgment is due to Mr. Cleobury for his thoughtful letter in your issue of June 12. He is a liberal-minded Anglican, who holds that human beliefs should form "a coherent and connected whole." That has been the position taken during recent decades by Uniterians, who have objected to the tendency to keep thoughts on religion in a compartment which is separate from science, philosophy and experience. My attitude is that of Mr. Cleobury. Confidence in personal immortality is essential to my faith. Among the beliefs of Unitarians the Fatherhood of God takes a foremost place. To me that involves faith in the eternal love of God. Good as this life is and grateful as I am for it, I do not see how I can hold that God is the Father of man, if His love does not stretch beyond the years we pass on earth.

Thus, to me, the doctrine of immortality is central. If I may make a personal reference, I venture to mention a crisis I passed through during my student days. Dr. Estlin Carpenter used to give us a subject for a long essay during the summer vacation. I asked that mine might be changed to the doctrine of the future life, but gave no reason. I worked at this and came out with such conviction that I have sometimes said to doubters, "if you would devote the time and energy to this study as you do to your work in life, your doubt might be removed." For me this result was vital, for I had decided to give up the idea of entering the ministry, if I was left with any serious doubt. The thought of standing at a graveside to conduct a funeral, while the mourners were aware that I believed that this was the end, envisaged a situation which I was not prepared to face. I gained the necessary faith and further study and experience have confirmed it as the years have passed.

The Unitarian doctrine of the divinity of man carries with it the belief that man is "of one substance with the Father." It claims that man is verily the child of God, and that the substratum of life of every man is the same as that of Jesus. As it is difficult, to say the least, to believe that He passed into nothingness that night on Calvary, it is equally difficult to suppose that those whom we have "loved and lost awhile" are no more. Rather we cannot help thinking that they are still continuing on their careers.

For me the "facts of moral experience," as for Immanuel Kant, and not "mere subjective emotions," point, as Mr. Cleobury states, to personal immortality. The longer I live, the more I am overwhelmed by the Fact of God, and the more I learn intellectually of the wonders of the universe about me, the more they impress me with Mind, Personality, God. This is Unitarianism, as I understand it, and I fail to see the meaning of the doctrine of the Unity of God, unless I find in him Perfect Personality.

Mr. Cleobury has done us a service, if he has only called our attention to the fact that "faith in immortality is not an optional extra: our very conception of God is at stake." I think I can assure him that the faith of most of our ministers is as strong as mine.—Yours,

Altrincham. *Alfred Hall.*

(Continued on page 229)

"orthodoxy" is prone, and idealism, to which "liberalism" is prone. The role of the confession of faith is to be representative and instructional, not normative: a doctrinal image or symbol in the full sense of the words. All doctrines must be generally interpreted from this point of view.

4. The affirmation of the universal revelation of God, realized supremely in the Bible. The false duality established by traditional theology in the realm of values is to be rejected. "Nature also is a grace" (St. Bonaventure).

5. The affirmation of freedom within the church community. This freedom, the fruit of grace and spiritual discipline, allows the governmental and sociological conception of unity to be transcended. Oecumenicalism (i.e., interdenominational collaboration) is not a spiritual minimum but a maximum.

6. The affirmation of "perpetual judgment" ("eschatology"), reminding man that he is at every moment on the edge of eternity and that the best is yet to be.

7. The affirmation that Christianity is a religion of personality within community. Faith should lead to the search for the "city of justice." The problem of civilization is a duty considered in the light of the Kingdom of God.

While this is really nothing new, it is an attempt to reformulate in the appropriate setting of the present day.

COMMENT

Trouble at the I.L.O.

THE trouble that has arisen at the I.L.O. on account of the ambiguous positions of the "employers'" and "workers'" representatives in a Communist state, is not a new one, although it has been brought to a head on account of the larger number of countries from behind the Iron Curtain now represented in the organization. The organization of the I.L.O. provides for representatives of governments, workers and employers, but in a Communist state the second and third groups are also necessarily government representatives. A similar difficulty arose under Fascism before the late war. The workers' groups at one General Conference of the I.L.O. challenged the right of the Fascist workers' delegate to be present, on the ground that he did not represent a workers' body, but a mixed body, including employers. The employers' and Governments' representatives, however rejected this view, and the right of the Fascist corporations to represent Italian labour was admitted.

Under Communism, however the independence of the "workers" and "employers" does not exist, and all three representatives of the Iron Curtain countries are really Government representatives. Except for the fact that the present rules of the I.L.O. assume a tripartite division of the delegates, there seems no reason why the rules could not be altered to meet the present position. This assumes, of course, that those countries are really enthusiastic for the work of the I.L.O., and are not participating simply in order to wreck it. The proved existence of forced labour under Communism also makes the position difficult, but certainly the position accorded to the Communist delegates of being allowed to speak but not to vote, was so anomalous that the late news that this challege to the credentials of the employers' and workers' delegates from Communist countries was defeated, is hardly regrettable. Some of their opponents, in view of the narrowness of the voting, are speaking of "a great moral victory." This sort of talk will not, I hope, persist, for it would be a thousand pities if the I.L.O. became one more forum for idealogical strife.

Crichel Down

THE first Lord Wedgwood, "the last of the Radicals," used to say that the chief function of Parliament is not to legislate, but to control the Executive. That is a view that seems to belong to the 17th or 18th centuries rather than to the present time; and it seems to overlook the enormous amount of legislation that is called for by the complexity of modern society. It does not follow, however that the function of Parliament in controlling the Executive is negligible; and the Report on the Crichel Down transaction is a reminder of its necessity. Even before the late war there were from time to time complaints that the Executive, with its instruments, the Civil Service, was apt to encroach upon individual liberties, and during the war-time and necessity often called for methods that were otherwise open to question.

The Crichel Down case is remarkable for the enormous number of engagements and functionaries involved and for the utterly inadequate regard for the rights of individuals shown by members of the Civil Service. Even the most exalted Civil Servant, however, has to remember that administrative actions are the decisions of the Minister, who cannot repudiate them. "They are," says Sir Ivor Jennings in *The Queen's Government*, "the decisions of Her Majesty's Government, capable of causing as much political difficulty as those of the Minister or the Cabinet. The Minister and his colleagues must be able to defend them in the House of Commons, to justify them to their party organizations, and to persuade the electors that they are not harmful." Lord Wedgwood believed that this function has been taken over and carried out by the Press; but the Crichel Down Report is a reminder to all concerned that Parliament has the function of criticism of executive arts that cannot safely be left to any external body. The truth has been brought to light in this case because Commander Marten, who was chiefly concerned, did not take official snubs lying down; but the utmost vigilance is necessary to see that such actions do not become second nature to the Civil Service.

The Last Words

I HAVE been reading a good deal lately about the impact of 19th century rationalism upon the closed academic citadels of acadamic orthodoxy in the great universities. One person who interested me particularly was the Evangelical wife of a sedentary College Head, who had some of the qualities that have made Mrs. Proudie famous. She sent her husband on one occasion to a college meeting with strict instructions not to grant a chaplaincy, in the gift of the college, to F. D. Maurice, since he was known to have lax views on Eternal Punishment. The younger members, guessing the source of the objection, pressed for particulars; but the Head, without his home support, could not carry on the fight, and Maurice was appointed. When this Head was in his last illness, his wife found it difficult to get him into a proper frame of mind. "I don't know why it is," she complained, "but I can't get poor dear Charles to take any interest in the arrangements for his funeral." Listening for "last words" that would suggest a proper state of mind, she was startled to hear: "You will let the undergraduates have some of the old sherry"; and that was the end. Horrified, she called for a post-mortem, and was delighted when the surgeons said there was evidence that his mind had become unhinged at the end: "Clearly not responsible! Clearly not responsible!" she gasped. Evidently the lady's teaching had failed elsewhere, for I remember that her daughter, then a very old lady, used, some years ago, to attend regularly social functions connected with Manchester College.

How much better it would be if we could all get into our minds the teaching about death that is given so finely in some words of Rabindranath Tagore that appear as readings in the *Book of Occasional Services*, published by the Lindsey Press, which tell that just as the infant, opening his eyes for the first time on the world, finds that he is no stranger, but is enveloped by his mother's love. "Even so, in death, the same unknown will appear as ever known to me, and because I love this life, I know I shall love death as well." We need not fight with all our strength against that tendency of orthodox Christianity, although nothing is known of the life beyond the grave, to invest it with strangeness and horror. The future is unknown, but if God be our Father, then it cannot be strange or frightening.

Commentator.

BEETHOVEN

By Henry S. Jenkinson

A MORE single-minded, hard-working genius than Beethoven there never was. He was intensely religious (though not an orthodox Churchman) and regarded nature and his art as revelations. "Music is a more lofty revelation than all wisdom and philosophy," he said, and although most of his life he enjoyed good food, drink, the society of his friends and of beautiful women, wit and hearty laughter, he allowed nothing to turn him from his goal. If he was engaged in the composition of a big work, he would disappear for some time so that he could become completely engrossed in his task. Later in his life he became stone deaf, resigned himself to life without a wife (although intensely alive and vital) and withdrew from society and produced his mature works.

He had reached the goal which neither the world nor ill-health could prevent his attaining. This goal—this supreme achievement in terms of mature musical compositions, consists of the 9th Symphony, the Mass in D, the last five Piano Sonatas and the last five Quartets. I think it is about time we began to get to know these works as well as we know the Moonlight Sonata and the 5th Symphony, for Beethoven died a century and a quarter ago.

★

Beethoven said of his earlier works, "there is plenty of feeling there but little art." The feeling is certainly there, but he had not yet developed the necessary technique; he was using the stereotyped sonata form of Mozart and Haydn to express power, human emotions and his sense of the universe, and the effect is one of squareness at times. In 1817, ten years before he died he said, "now I know how to compose," and not only was the form developed as a suitable skeleton for his ideas but the ideas had developed too.

He had the broad and lofty forehead of a Rembrandt and an Einstein, with eyes that were intensely alive. He, like Einstein, took long, lonely country walks. Einstein plays the violin like a professional, and although a scientist, has advanced into the realms of intuition and inspiration where science meets art. To understand Beethoven you must be one who accepts that life is a tragedy, and that from tragedy can come the greatest joy. Einstein, when he first heard Beethoven's symphonies said that he then realized that there is a God.

★

The composers who followed Beethoven took little bits of him and developed them, but not a single composer could carry on where the last quartet left off, because they were not great enough. Perhaps one day there will be a composer with a big enough soul to grapple with Beethoven's problems, but first let us listen to Beethoven and see if we can understand him.

No one really understands what music is any more than he knows what electricity is. Schopenhauer, the German philosopher, said: "if we look at one of Beethoven's symphonies we shall see the greatest confusion, at the bottom of which is nevertheless the most perfect order, the most violent strife that in the next moment grows into loveliest concord: it is a true and complete image of the essential nature of the world that rolls on in the immeasurable complication of countless shapes, and supports itself by constant destruction. At the same time all human passions and emotions speak from this symphony: joy, sorrow, love, hate, fright, hope, etc., in countless gradations, all however, as it were, in the abstract only, and without any particularity; it is mere form without materials, a mere spirit world without matter." At another place Schopenhauer said, "music represents the metaphysics of all that is physical in the world, the thing which lies behind all appearance. Accordingly, one might call the world embodied music."

You remember when the Holy Ghost came to the disciples: they became inspired, there were tongues of fire, and these uneducated men could speak several languages. There is no doubt about it that every now and then men are inspired—exalted in spirit—by what used to be called the Prophets and now Geniuses. Beethoven had this "Divine Fire," and the ability to put it down on paper. Many years ago I casually opened a huge book entitled "Mysticism" and read these words: "Beethoven heard the very voice of Reality and little of it escaped when he translated it for our ears."

Beethoven said, "Whoever understands my music will henceforth be free of the misery of the world." He is acknowledged as one of the greatest men who have ever lived, and those who understand the language and revelation of music should listen to the mature Beethoven, and they will then realize what rapture can spring from this tragic world—not by the ostrich-like avoidance of tragedy, but by brave acceptance and by passion-driven will.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Unitarians and Immortality

SIR,—Some acknowledgment is due to Mr. Cleobury for his thoughtful letter in your issue of June 12. He is a liberal-minded Anglican, who holds that human beliefs should form "a coherent and connected whole." That has been the position taken during recent decades by Uniterians, who have objected to the tendency to keep thoughts on religion in a compartment which is separate from science, philosophy and experience. My attitude is that of Mr. Cleobury. Confidence in personal immortality is essential to my faith. Among the beliefs of Unitarians the Fatherhood of God takes a foremost place. To me that involves faith in the eternal love of God. Good as this life is and grateful as I am for it, I do not see how I can hold that God is the Father of man, if His love does not stretch beyond the years we pass on earth.

Thus, to me, the doctrine of immortality is central. If I may make a personal reference, I venture to mention a crisis I passed through during my student days. Dr. Estlin Carpenter used to give us a subject for a long essay during the summer vacation. I asked that mine might be changed to the doctrine of the future life, but gave no reason. I worked at this and came out with such conviction that I have sometimes said to doubters, "if you would devote the time and energy to this study as you do to your work in life, your doubt might be removed." For me this result was vital, for I had decided to give up the idea of entering the ministry, if I was left with any serious doubt. The thought of standing at a graveside to conduct a funeral, while the mourners were aware that I believed that this was the end, envisaged a situation which I was not prepared to face. I gained the necessary faith and further study and experience have confirmed it as the years have passed.

The Unitarian doctrine of the divinity of man carries with it the belief that man is "of one substance with the Father." It claims that man is verily the child of God, and that the substratum of life of every man is the same as that of Jesus. As it is difficult, to say the least, to believe that He passed into nothingness that night on Calvary, it is equally difficult to suppose that those whom we have "loved and lost awhile" are no more. Rather we cannot help thinking that they are still continuing on their careers.

For me the "facts of moral experience," as for Immanuel Kant, and not "mere subjective emotions," point, as Mr. Cleobury states, to personal immortality. The longer I live, the more I am overwhelmed by the Fact of God, and the more I learn intellectually of the wonders of the universe about me, the more they impress me with Mind, Personality, God. This is Unitarianism, as I understand it, and I fail to see the meaning of the doctrine of the Unity of God, unless I find in him Perfect Personality.

Mr. Cleobury has done us a service, if he has only called our attention to the fact that "faith in immortality is not an optional extra: our very conception of God is at stake." I think I can assure him that the faith of most of our ministers is as strong as mine.—Yours,

Altrincham. *Alfred Hall.*

(Continued on page 228)

CHURCH SERVICES

By Magnus C. Ratter

COME early; spend some minutes in meditation while the organ prelude is being played. Smile to your neighbour.

Sing all the hymns heartily. Their words have a message. All our hymns are beautiful poems, they merit deep and long study.

Most of our people listen to the sermon thoughtfully: they are attentive to the readings. This is good.

Yet, remember, it is the prayer that transfigures what would otherwise be a lecture into a sermon. Even if the words of the preacher are poor words, the vibrant silence of prayer can make ordinary words say extraordinary things.

The congregation creates the prayer.

Do not open a handbag, or cough, or stir. Congregational prayer can be greater than Bach, Handel, or a Prom Concert.

At close of service, greet your neighbour. Do not overdo welcome to strangers but say they are welcome next Sunday. Mention your own name as you shake hands.

If you enjoyed the service, say so, to your neighbour. If you did not, at least you enjoyed the final Amen.

If you have vacant seats in your car fill up with folks going your way: drop them at bus or rail stop where you must leave their route. Get their telephone. You might pick them up another Sunday.

At home, tell others they missed something good. Don't blame them for small congregations. Church attendance is voluntary these days. When meeting friends, if wise occasion offers, mention your church to them.

If you have missed a friend at church ask the Minister about them: then send a card, hoping they are well. Say you missed them.

A Church is a circle of friends. The Lord's Supper, in its beginnings, was a church social, with a serious social signifiance within its friendliness.

IT OCCURRED TO ME

By Muriel Hilton

Cat lovers will be pleased to know that a second edition of *The Cosmic Cat*, by Muriel Barber, has been published by The Order of the Great Companions at 5s.

The author is a member of our Hastings church and those who enjoy her talks at the Women's League and Literary society know the flair she has for research on all manner of unusual subjects. This flair is revealed in the extraordinary number of facts, stories, legends, proverbs, epitaphs and superstitions that she has gathered together in this book.

Cats are certainly strange and wonderful creatures; they fascinate some and repel others, but whatever the response to these creatures, this book cannot fail to interest the reader.

Miss Barber reveals her wide and varied reading in religion, folk lore, literature and the arts, and all these have much to say about the cat. She reminds us of a footnote in Hume's *Thirteen Principal Upanishads*. At one time in India there was a sharp controversy between "Cat-doctrine" and "Monkey-doctrine." The latter involved much running about, "business." But "Cat-doctrine" meant stillness. Friends of the cat will study to be quiet.

The book is a welcome addition to animal literature and Miss Barber makes us realize the mystery and the one-ness of the life we share with all creatures.

It must be difficult to choose a collection of poems for children, for not all adults know what children like.

The other Sunday whilst staying at Maidstone I was shown a birthday present by the little girl of the family. It was *The Golden Staircase* poems for children chosen by Lucy Chisholm, published by Thomas Nelson at 15s.

I spent a very happy time indeed looking through the book and having poems read to me by the owner of it. The anthology must be almost perfect for it includes most of the well-known ones by R. L. S. Lewis Carroll and such staunch favourites, but also three hundred modern copyright poems by such poets as Walter de la Mare, Humbert Wolfe, Mary Coleridge, Anna Bunston du Barry, John Masefield and Robert Graves.

There was a charming one by Joyce Kilmer which I copied out. It was called "The Singing Girl." It began:

> There was a little maiden
> In blue and silver drest,
> She sang to God in Heaven,
> And God within her breast.
> It flooded me with pleasure,
> It pierced me like a sword,
> When this young maiden sang, "My soul
> Doth magnify the Lord."

And then the last verse was typical of the poet:

> Saint Mary and Saint Joseph
> And Saint Elizabeth,
> Pray for our poets now,
> And at the hour of death.

Religious Press Week

The Religious Weekly Press Group of which *The Inquirer* is a member is planning a "Religious Press Week" from October 10 to 17, 1954. Its aim has been defined "as to encourage religious people to read at least one religious weekly newspaper regularly so as to keep themselves informed of religious news and development and to get a religious commentary on current events."

The week will be inaugurated at a luncheon to be held at The Criterion Restaurant, Piccadilly and at which the great speaker will be the Rt. Hon. Lord Pakenham. It is hoped the B.B.C. will be able to arrange a special broadcast on the religious press during the week.

The main success of the week will depend largely on the extent to which it is observed in local churches. The week has been fixed so as to cover two Sundays to give an alternative for Churches which may have made other special plans already for one of these dates. It is hoped that ministers will preach on the Religious Press on one of these occasions and that church organizations may make it the theme of a special meeting during the week.

While it is recognized that each religious group will be primarily concerned with its own publication it is the hope of the Organizing Committee that stress will be made upon the fact that this is a combined effort of all religious newspapers.

Churches wishing to display cards announcing *The Inquirer* can obtain the same from *The Inquirer* office on application. Back numbers for propaganda purposes can be also obtained.

THE INQUIRER

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Those having any difficult in obtaining copies of the paper should communicate direct with the publisher.

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TEL.: EUS. 7334 Editorial. EUS. 2812

THE CALENDAR OF THE CHURCHES

SUNDAY, JULY 11, 1954

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS
ABERYSTWYTH, New St. Meeting House, 11, Mr. S. HERBERT
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ALTRINCHAM, Dunham Road Chapel, 11, Dr. ALFRED HALL, 6.30, Rev. A. W. VALLANCE
AINSWORTH, Unitarian Church, Knowsley Road, 11.15, Rev. BASIL GILL
ASTLEY, Unitarian Chapel, Manchester Road, 11, Supply

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. H. D. WIARD
BELFAST, All Souls Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. DUDLEY RICHARDS
BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. MARTEN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Rev. A. J. HEALE
BOLTON, Bank Street, 10.30 and 6.30, Rev. J. GORDON DAVIES, 2.30, Sunday School
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. CHARLES SIMPSON
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. E. PENN
BRADFORD, Broadway Avenue, 3.15, Mr. W. LLOYD
BRADFORD, Town Hall Square, 10.45 and 6.30, Mr. A. L. FINBOW
BRIDGWATER, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Mr. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Mr. R. NICHOLSON
BRISTOL, Oakfield Road, 11, Rev. A. H. BIXTLES, 6.30, Rev. J. TYSSUL DAVIS
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING
BURY, Bank Street, 11, Rev. F. M. RYDE, 6.30, Rev. ERIC PHILLIPS

CAMBRIDGE, Memorial Church, Emmanuel Road. 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, Children's Class, 6.30, Dr. R. O. JONES
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, ——
CHATHAM, The Church of the Great Companions, Hamond Hill 3, Mr. M. J. TEAPE
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30 ——
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
COBLEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
COVENTRY, Holyhead Road, 11 (Junior Church), and 6.30, Rev. ALUN WILLIAMS
CREWE, Free Christian Church, Beech Street, 11, Rev. E. D. EVANS
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (also 6.30 1st Sunday in the month)

DEAN ROW, 10.45, Rev. A. B. DOWNING. STYAL, 6.30, Rev. A. B. DOWNING
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. COTTIER
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. A. D. WILLIAMS
DITCHLING, Old Meeting House, 10.45 and 6, No Services
DONCASTER, Free Christian, Church Hall Gate, 11 and 6.30, Rev. GEO. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. GREEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. SCOTT L. JOHNSTON
DUKINFIELD, Old Chapel, Chapel Hill, 10,45 and 6.30, Rev. SYDNEY P. WHITEHOUSE

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVINER
EXETER, George's Chapel, South St., 6.30, Rev. RALPH PHILIPSON
GEE CROSS, Hyde Chapel, 11 and 6.30, Supply
GLASGOW, St. Vincent Street Unitarian Church, 11, Supply
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. GRAHAM SHORT
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45, Rev. J. B. TONKIN
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNIGH HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. RALPH E. GODDARD
HORSHAM, Worthing Road, 6.30, Rev. J. MARTEN HALL
HUDDERSFIELD, Fitzwilliam Street, 11 and 6.30, Rev. J. B. TONKIN
HULL, Park Street Church (Unitarian), 6.30, Mr. M. STRACHAN

ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORROP
KIDDERMINSTER, New Meeting House, 11, Rev. H. WHITAKER, 6.30, Mr. R. BENSON

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. R. DALE RICHARDSON, of America
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEIGHTON, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MARSH
LETCHWORTH, Vaneata Hill, Garden Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 6.30, Rev. W. J. MCELDOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KINSHALL
LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. Dr. H. MCLACHLAN, 6.30, Lay Preacher
LIVERPOOL, Bootle Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KERR MUNRO
LIVERPOOL, Gateacre Chapel, 11, Mr. F. D. PATERSON
LIVERPOOL, Hamilton Road Everton, 3, Sunday School, 6.30, Rev. B. L. GOLLAND
LIVERPOOL, Hope Street, 11 and 6.30, Rev. D. GLAN MORGAN
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SIDDALL PRICE
LONDON, Ball Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Bloomsbury Mission and Stamford Street Chapel, 6.30, Rev. D. P. MAW
LONDON, Brixton, Effra Road, 11, Mr. W. SPOONER
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. R. PRICE 6.30, Rev. ROSAMOND BARKER
LONDON, Forest Gate, Upton Lane, 6.30, ——
LONDON, Golders Green, Hoop Lane, 11, Rev. K. C. TREACHER, 6.30, Rev. DUDLEY RICHARDS
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Supply
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. A. P. HEWITT, 6.30, Rev. K. C. TREACHER
LONDON, Ilford High Road, 6.30, Rev. J. P. CHALK
LONDON, Islington Unitarian Church, Upper Street Preston Hall, 6.30, Rev. W. WARMINGTON
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Mr. I. KNOWLDEN
LONDON, Lewisham Unitarian Church, High Street, 11, Mr. F. H. MILLER
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Rev. J. W. DUNDAS
LONDON, Mansfield Street Church, Rutland Green, 6.30, Mr. W. J. DUNDAS
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER LONG
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church 6.30, Mr. C. J. KENWAY
LONDON, Wandsworth Unitarian Church, East Hill, 11, Mr. A. G. TARRANT
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. JONES
LONDON, Wood Green Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, Rev HERBERT CRABTREE

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30 Rev. F. KENWORTHY
MANCHESTER, Failsworth, Dob Lane Chapel, 6.30, ——
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. H. SMITH
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Mr. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitfield, 10.45 and 6.30, Rev. G. D. FOOTE
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Rev. A. E. POTTS, Sunday School, 11
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, Sunday School Anniversary, 11, Rev. A. W. VALLANCE, 2.45 and 6.30, Rev. F. M. RYDE
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, ——
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW

NANTWICH, Old Chape , 3, Rev. E. D. EVANS
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Dr. PRESTON BRADLEY
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B SHORT
NORTHAMPTON, Kettering Road Church, 11, Mr. G. J. PRUCE
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM

OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, Rev. L. A. GARRARD

PADIHAM, Nazareth Unitarian Church, Knight's Hill, 10.30 and 6, Rev. HILLW. WAREING
PARK LANE CHAPEL, near Wigan, 11, Rev. ALBERT SMITH, 6.30, ——
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Stree', 11.15, Junior Church, 6.30, Rev. ERNEST PENN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STUBBS
PRESTON, Unitarian Chapel, Church Street, 6.30, ——

RINGWOOD, Hants., The Meeting House, 11, ——
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. WILLIAM BEER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Supply

SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. WILKINS
SHEFFIELD (Attercliffe), 6.30, Flower Service, Rev. H. HALL
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. ROBINGTON
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Miss M. GRIFFITHS
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
ST. HELENS, Corporation Street, 6.30, Miss H. DERON WILLIAMS
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. F. W. BARR
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, ——, 6.30, ——
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. SIMON JONES
SWANSEA, Unitarian Church, High Street, 6.30. Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD

TAUNTON, Mary St. Chapel, 11, Rev. W. H. CORDELL
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERSKI
TODMORDEN, Unitarian Church, No Services
TORQUAY, Unity Church, Mostpelier Road, 11, Rev. CHARLES EASTON, 6.30, Rev. C. G. TOONE
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. THOMAS

WALLASEY, Memorial Church, Manor Road, 11, Rev. B. L. GOLLAND, 6.30, Miss M. E. ELLIS
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DEAKIN
WARWICK, High St. Chapel, 6.30, Mr. I. C. TUDOR
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6, ——
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON, 6.30, Mr. F. FITZPATRICK
WHITBY, Flowergate, 6, Dr. J. J. KIPLING
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GREEN
MELBOURNE, Unitarian Church, Cathedral Place, C.2 ; Unitarian Half-Hour broadcast, 4.15. Services : 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. G. E. HALE. Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister : Rev. W. BOTTOMLEY. Meetings re-organised.
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CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANDREW CAMERON
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JOSSELYN
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Rev. JOHN A. CRAIG

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORGAN
WELLINGTON, Unitarian Free Ch., Tidnil's Buildings, 109 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Rev. MAGNUS C. RATTER

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UNITARIAN PARTY TO NORWAY

August 13-25, visiting Bergen, Oslo, Hardangerfjord. Excellent hotels. Good fellowship. Lone travellers welcome. Write: Rev. G. Parkinson, 32 Windsor Road, Doncaster.

BIRTH

WYKES.—On June 29, at Leicester, to Joan (nee Potter) and Christopher, a son.

CORRESPONDENCE—*Continued from page* 225

Immortality

SIR,—Your Anglican correspondent who recommends the idea of the continuance of "an individual memory-chain" beyond physical death on the queer combination of "the bulk of men" and—Immanuel Kant!

I suggest he would find an answer in the current Essex Hall Lecture which shows the great difference in value between certainty and truth, the subjectivity of the one and the objectivity of the other.—Yours,

Cullompton. *Robert H. Corrick.*

The Enigma of Jesus

SIR,—I feel I must write to say how much I disagree with the recent article by W. H. Cordell on the Enigma of Jesus.

I think the tendency to assess Jesus on the grounds of documentary evidence can be carried to outrageous lengths.

The longer one survives the clearer it becomes that truth and documentary evidence often lie in very different directions. Facts, or the absence of facts, are often misleading.

The Christian story deals with truth, and the attempt to reduce Jesus to a political stooge cannot alter the fact that the history of His life and death holds a deep meaning. As I grow older, the truth of every episode is realized in my own experience, and the promise of salvation which Jesus made to all men in the name of God, becomes a greater necessity.

Without the death and *resurrection* of Jesus, Christianity has no *real* content.

How can I face the terror and suffering of life, each succeeding betrayal, without the knowledge of His betrayal, His terror, His despair, His death and final triumph. To make His death and resurrection a mere political manœuvre takes the meaning out of life—reduces God to a confidence trickster.

There is a theory that life is what you make it by your own ethical efforts—a very pretty sentiment!

It is enough for me humbly to grow into the meaning of the story of Jesus, to value the life and death of Christ for the meaning it imparts to what appears to everyone at times a meaningless existence.—Yours,

Manchester. *Ailsa Benedek.*

Women's League Conference

Members of the Women's League enjoyed another Summer Conference from June 1 to 4 at Swanwick Conference Centre, Derbyshire, and were delighted to find that the advantage of all living under one roof and the congenial and courteous domestic arrangements compensated for the loss of the collegiate environment of Oxford or Cambridge. The theme of the Conference was, "The League in a Changing World," but Mrs. Leonard Mason (Leicester) at the first session proved, by recalling earliest man, that worship in some form has always been a social necessity, and in reminding us of tribal magic and totem objects followed by ritual dances, we realized that our own personal religion holds elements of all these when we show gratitude for the world around us. Mrs. Marston, of Derby, contributed to this session on, "The Need for Worship," taking her analogy from Helen Keller; healing, awakening and challenge.

The addresses by Mrs. Whitehouse (Manchester) and Mrs. Thomas (Pontypridd) were on League matters specifically, and promoted spirited discussion and suggestions ably controlled by Mrs. Bolam (Nottingham) and Mrs. Whitaker (Doncaster). A Brains Trust with Mrs. Brown (Gateshead), Miss Knighton (Highgate) and Mrs. Mayor (Portsmouth) as a team, led by Mrs. Mitchell (Ilford), gave excellent answers to such questions as "Could we as Unitarians conduct a campaign like Billy Graham, calling upon people to confess Christ, and if not, what slogan could you offer?"; "Should both readings be taken from the Bible?" All agreed that they could not understand Mrs. Corbett-Ashby's recent assertion that all women's organizations should be abolished, feeling that, for one thing the social services would suffer.

This need for service was stressed by Mrs. Nightingale in her opening devotions in the simple brick-built chapel, where Mrs. Sokell also gave a sincere and moving address on the need for meditation and prayer.

LONDON DISTRICT PROVINCIAL ASSEMBLY
SUMMER QUARTERLY
Billingshurst
SATURDAY, JULY 17, 1954

3.00 p.m.—Service conducted by Mr. John Rowland, B.Sc.
4.00 p.m.—Tea 1s. each.
4.45 p.m.—Meeting: Rev. G. Randall Jones, M.A., B.D., B.Sc.

"We have a Gospel."

Billingshurst Bicentenary Services on Sunday, July 18, at 11.15 a.m. and 6 p.m.

SEPTEMBER vacancies at congenial quiet hotel used by Unitarians. 5½ to 7½ gns., including full board, early tea, gratuities, etc. Twin beds; h. and c.; Slumberlands. Vegetarian if desired. Two comfortable Lounges. Write for informative Brochures (illustrated). NORMANHURST P/HOTEL, Sea-front, St. Leonards, Sussex. Opposite boating, fishing, own beach tent. Best position three-mile Promenade, facing full South. Near Pier and Sun-Lounge orchestras. 'Phone Hastings 4784.

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